day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 [466] 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

316 [103]MINER--There are none in Ladák. The only mines in Ladák,
466 are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to
645 say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime
631 Ministers were selected in older days. Now-a-days, Ladák is
647 governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

564 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The pro-
463 fessional singers and players are of the "beyda" and "mon"
533 castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

[104]

797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F. A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER VIII

Into Zankskar

631 ZANGLA is the capital of a small province of Zankskar, consisting of only seven villages, which were presented to a former King in reward for aid rendered to Zorowar, the Dogra general, on his way through to the conquest of Ladak.

643 We were heartily welcomed by the King, who is also a 792 *Skushog*, and who allowed us to put up our tents in his private 576 garden. That evening, when requiring a place in which to show our lantern slides, a fine large room in the castle was put at our disposal; the majority of the villagers came to the entertainment, and his Majesty also honoured the performance, sitting on a chair, of which he possessed two, placed among his subjects, who squatted on the floor around.

● 466 Next morning quite a concourse of men had gathered to 482 carry our luggage. Some of our loads were naturally lighter than others, but in Zangla everything is done in an orderly fashion. A young fellow, perhaps the only layman of the village who can read, has a small bundle of sticks, on one of which each male villager has his name written. The ones representing those whose turn it is to carry to-day are picked out and placed at haphazard on the various bundles. Each man finds his own name-stick, and without demur shoulders the load which the god of fortune has sent him.

In the province of Bashahr things are not quite so nicely arranged, for when it comes to the casting of lots, each man fetches a stick for himself, but if he happens later to find that

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

stick on a heavy load, he calls upon "dGonmchog Sum" (the three Gods) to witness that this is not the stick of his choice; but his neighbour's. Spitti's method is far superior, for there the dice settles the matter.

Another day's journey brings us to the capital of the province, but before reaching this we have another type of bridge to cross, this time made of rope. From this place onwards we saw a good many of these, so it may be well to describe one. A prominent rock from which to sling the ropes, is selected on either side of the river. These ropes are made of the twigs of birch or poplar, plaited together. Four such ropes tied together constitute the actual pathway, just broad enough to accommodate a boot. On either side is a rail of the same material, connected by similar strands to the footway, and at each end the latter and the rails are wound and tied round beams, kept in position by large pieces of rock. Often, of course, pieces of this bridge completely disappear, but it is not till someone falls through and ends his present incarnation, that the Ladaki considers there is an indication for repairs to be undertaken. To cross this bridge we first mount the cliff over which its end is swung, then lean well forward to catch hold of one rail with each hand, and place the foot gingerly on the footway. It is impossible to grasp the whole handrail, for it is far too thick, and so rough that it may tear the hands. The bridge sags in the centre, so the first half descends at rather a steep angle, which does not make matters easier, for after about ten paces one cannot help catching sight of the swirling river some hundred feet below. Towards the middle the bridge begins to sway, as a slight wind is blowing, but there can be no turning back now; moreover the worst half is over, for from the centre the ascent to the further side begins. Looking back, we find that even our Ladaki cook has lost his nerve and will not venture. The prospect is bad,—no cook, no dinner. But the problem is soon solved, for a local man hoists him up and soon takes him over

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul

105 within these *khotis* are of three main kinds: the Thakur's personal prop-
423 erty known as his *garhpan*; fields cultivated by junior members of his
631 family and by retainers and by farm servants; holdings granted to vil-
lagers. The owners in the last two categories are not tenants but real subordinate proprietors; they cannot be evicted, and have proprietry rights just as any other freeholder.

The Thakur's *garphan* is cultivated by *k'hang ch'hung pas*, that is farm servants, helped on special occasions by a concourse of land-holders. The whole produce goes to the *jagirdar* or landlord. Fields cultivated by junior family members (*do-hai*), by family retainers (*ch'hag-shi*) and by *k'hang ch'hung-pas* for themselves, are rent free. It is presumed that they pay for their holdings by the services which they render to the head of the family or to their master. In this category should be included land given out to blacksmiths (*gara-zhing* (*mGar-ba-zhing*)), musicians (*be-zhing*), astrologers (*onpo-zhing*), physicians (*man-zhing*), Buddhist monasteries (*gonpa* (*Gon-pa*)-*zhing*), Buddhist shrines (*lha-zhing*), and for the maintenance of irrigation canals (*yur-zhing*).

Holdings granted to villagers are called *jeolas* (allotments) as in the case of *khalsa khotis*, and the villagers to whom they are given are known as *yulpa*. These pieces of land are larger than the previous category, often reaching five acres and more. The owner is bound to pay
[651] revenue (called *thal*) in exchange, and he used to be subject to forced
966 labour or *begar*, but this has been abolished now. There are a number of services he must render, such as serving the Thakur on certain harvesting days, stabling his horses, carrying over the passes, bringing rice
[651] for him from Kulu, etc. In lieu of these services, he often pays cash nowadays, thus converting payment in kind into tax money.

105 The Thakur of Kolong, as Wazir of Lahul, is responsible for collect-
233 ing grazing fees or *tirni* (known in Tibetan as *ri-gi-thal*). He is entitled
631 to keep one fourth of this money for himself, while paying the rest to
651 the Government. Graziers are mainly Gaddi shepherds from Kulu and Chamba, and their sheep are used as pack animals for the transport of grain.

105 The Lahulis are great traders and only remain in Lahul long enough
227 to cultivate their crops. In July, the men leave for Western Tibet to buy
439 wool and *pashmina* (a fine variety of wool from which Kashmir wool is made) for cash. They send the goods back on the backs of their sheep, then return the animals for winter grazing in Tibet. In August, many men attend the fair at Patseo in the upper part of the valley, where they